The boke of Nurture, or Schoole of good maners:

For men, Seruants, and children, with Stans puer ad mensam. Newly corrected, very necessary for all youth and children. by Hugh Rh[illegible] Kings chap[illegible]

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The Boke of Nurture, *for men Seruauntes, and* Chyldren.

THere is fewe thinges to be vnderstand more necessary, then to teache and gouerne Chyldren in learning and good manners, for it is a hye seruyce to God, it getteth fauour in the syghte of men, it multiplyeth goods, and increaseth thy good name, it also prouoketh to prayer, by whiche Gods grace is obtayned, if thus they be brought vp in vertue, good maners, and Godly learning. The cause of the world being so euill of lyuing as it is, is for lack of vertue, and Godly bringing vp of youth, by which youth sheweth the dispositions and conditions of their Parentes or Maysters, vnder whome they haue bene

gouerned. For youth is disposed to take such as they are accustomed in good or euill. For if the behauyoure of the gouernour be euill, needes must the Chylde be euill.

And thus by the Chylde, yee shall perceiue the dispolytion of the Gouernour. For of euill examples, many daungers, & abhommable sinnes follow. For the which, both the Discyple and the Mayster, shall suffer euerlasting paynes.

It is also necessarye for Fathers and Maysters to cause their Chyldren and seruantes, to vse fayre and gentle speeche, with reuerence and curtelye, to their Elders and Betters, rebuking as well their ydle talke and stammering, as their vncomly iestures, in going or stāding. And if yee put them to schoole, see that their maysters be such as feare God, and lyue vertuouslye, such as can punishe sharpely with pacience, and

and not with rygour, for it doeth oft tymes make them to rebell and run away, wherof chaunceth ofte times much harme. Also their Parentes must oft tymes instruct them of god and of his lawes, and vertuous instructions of hys worde, and other good examples, and such lyke. And thus by litle and litle they shall come to the knowledge of reason, fayth, and good christen liuing. For as S. Paule sayth vnto Timothy: He that doth not regard the cure and charge of them that are vnder the charge of his gouernance, he denieth the faith, and is worse then a Pagan. And take good heede of anye newe seruauntes that you take into your house, and howe yee put them in authorytye among your children, and take heede howe they spende that is giuen them, if they be tale tellers or newes carryers, reproue them

harpely, and if they will not learne
nor amende, auoyde them thy house
for it is great quyetnesse to haue
people of good behauiour in a house.
Apparell not your chyldren or Ser-
uauntes in sumptuous apparell, for
it increaseth pryde and obstynacye,
and many other euils, nor let your
Chyldren go whether they will, but
know whether they goe, in what
company, and what they haue done
good or euill. Take hede they speake
no wordes of villany, for it causeth
much corruption to ingender in thē,
nor shew them muche familiaritye,
and see that they vse honest sportes
and games. Marke well what vice
they are specially inclined vnto, and
breake it betymes. Take them often
with you, to heare Gods word preached, & then enquyre of them what
they heard, and vse them to reade in
the Bible, and other Godly Bokes,
but especyally keepe them from rea-

ding

ding of fayned fables, vayne fantasyes, and wanton stories, and songs of loue, which bring much mischiefe to youth. For if they learne pure and cleane doctryne in youth, they poure out plentye of good workes in age. If any stryfe or debate bee among them of thy house, at nighte charytably call them togyther, and wyth wordes or strypes make them all to agree in one. Take heede if thy seruaunt or Chyld murmure or grudge agaynst thee, breake it betyme. And when thou hearest them sweare or curse, lye & fyght, thou shalte reproue them sharpelye. And yee that are friends or kynne, shall labour how to make them loue and dreade you, as well for loue as for feare.

¶ The manner of seruing a Knight, Squyre, or Gentleman.

FIrst yee must be dilligent to know your Maysters pleasure, and to knowe the order and custome of his house, for dyuers maysters are of sundry condicions, and appetytes.

And if thou be admitted in any office, as Butler or Panter, in some places they are both one: take an Inuitory of such thinges as ye take charge of, and see how it is spente: For it pleaseth a Mayster much to haue a true reckoning. Then in your office of the Pantrye, see that your bread be chipped and squared, & note how much you spend in a daye. And see your napry be cleane, & sort euery thing by it selfe, the cleane from the foule. Keepe euery house of office cleane, and all that belongeth to it. When your Mayster will goe to his meate,

meate, take a towell aboute your necke, then take a cupboord cloth, a Salen, Ewer, & a Towell, to aray your cupboord: couer your table, set on bread, salt & trencher, the salt before the bread, and trencher before the salte. Set your napkyns and spoones on the cupboord ready, and lay euery mã a trencher, a napkyn, & a spone. And if you haue mo messes then one at your maisters table, consider what degree they be of, and thereafter ye may serue them: and then set down euery thing at that messe as before, except your Caruing knyues. If ther be many Gentlemen or yomen, then set on bred, salt, trencher & spoones after they be set, or els after the custome of the house. And some do vse to set before euerye man a loke of bread, and his cup, and some vse the contrary. Thus muste you haue respecte to the order of the house. And in some places it

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is vled to set drink and a lofe or two. In some places the Caruer doth vse to shew and set down, and goeth before the course, and beareth no dysh, and in some place he beareth the first dish, and maketh obeysaunce to hys Maister, and setteth it downe couered before the degree of a Knight, or else not vsed, & take the Couers and set them by . Also the Caruer hath authoritye to Carue to all at hys Maisters messe, and also vnto other that syt ioyning by them if he list, see ye haue Voyders ready for to auoyd the Morsels that they doe leaue on their Trenchours. Then with your Trenchour knyfe take of such fragmentes, and put them in your Voyder, and sette them downe cleane agayne. All your Souerayns Trenchours or bread, voyde them once or twyse, specially when they are wet, or gyue them cleane, and as yee see men leaue eating of the fyrst and se-

conde

conde dish, so auoyde them from the Table. And then if so be ye haue any more courses then on or two, ye may make the more hast in voyding, and euer let one dish or two stande til the nexte course, and then take vp al, and set downe fresh, and cleane voyders withall, and let them not bee to full before ye empty them, and then sette cleane agayn. And looke what sauce is ordayned for any meate, voyd the sauce thereof, when yee take awaye the meat, & at the degree of a knight ye may set downe your cup couered, and lifte of the couer and set in on a gayne and when he lifteth to drinke and taketh of the couer, take the couer in thy hand and set it on agayne. When he hath dronken, loke the cup of wyne or ale be not empty, but ofte renued. Also the Carner shall breake his dish before his Mayster, or at a syde Cupboorde, with cleane knyues and see there lacke not breade nor

drinke

drinke, and when men haue well eaten, and doe begyn to wax weary of eatyng, or yf ye perceyue by the countenance of your Mayster when ye shall take vp the meate, & voyd the the table, begin at the lowest messe, take away your spoones, if there be any, how be it ye may auoyd them, after Brothes & baked meat are past, take away your voiders and your dishes of meat as they were set down, so take them vp in order. Then set downe cheese of fruytes, and that ended, voyd your cheese and fruits, and couer your Cup, Ale or Wyne: First voyde the Ale, and then the Wyne: Then set a board voyder and put therin the small peces of Bread, and small crooms, with Trenchers and napkins, and with your trencher knyfe or napkin make clean the table, then set away your bread whole, and also your voyder, then take vp the salte, and make obeysaunce:

saunce: and marke if your Mayster vse to wash at the table, or standing: if he be at the table, cast a clean Towell on your table cloth, and set downe your basen and Ewer before your soueraigne, and take the ewer in your hand, and gyue them water. Then voyd your Basen and Ewer, and fold the boord cloth together with your towell therin, and so take them of the boord. And when your soueraygne shall wash, set your towell on the lefte hand of him, and the water before your soueraygne at dinner, or supper, if it be to bedwarde, set vp your basyn and towell on the cupboord agayne. And if your Mayster will haue any conceites after dinner, as appels, Nuts or creame, then lay forth a Towell on the boord, and set thereon a lofe or two, see also ye haue your trenchers and spones in a readynes if neede requyre, then serue forth your Mayster wel, and so take it vp againe with a voyder.

How

How to order your Maysters Chamber at night to bedwarde.

ARay your Cupboorde with a Cupboorde Cloth, wyth your Balyn, Ewer, Candle light, and Towell, if ye haue helpe, set one to beare a torch or some other lighte before hym, and an other fellowe to beare a Towell, and bread for your table as you shall see neede. And if ye haue Banket dishes, whatsoeuer it be, as fruites put in sundry Dyshes, and all other confections, and conceyts of Spycery, also when the Dyshes are empty, auoyde them from the Table, if your Soueraign be a knight or Squyre, set downe your Dishes couered, and your Cup also. And if your Soueraygne be not set at the Table, lette your Dishes stande couered tyll hee be set, and when he is set, then take the Voyders & vncouer them, when your

your mayster intedeth to bedward; see that you haue fyre and Candell suffycyent. Ye must haue clean water at night and in the morning. If your Mayster lye in fresh sheets, dry of the moystnesse at the fyre. If hee lye in a strange place, see his sheetes be cleane, then folde downe his bed, and warme his night kercheife, and see his house of office be cleane, helpe of his cloathes and drawe the Curteynes, make sure the fyre and Candles, auoyde the dogs, and shutte the doores, and at night or in the morning your Mayster being alone, if ye haue any thing to say, it is good knowing his pleasure. In the morning if it be cold, make a fyre, and haue readye cleane water, bring him his petticote warme, with his doublet, and all his apparell cleane brusht, and his shoes made cleane, and help to araye him, trusse his poyntes, stryke vp his Hosen, and see all thing cleanlye aboute

him,

him, giue him good attendance, and
especyally among straungers, for
attendaunce doth please Maysters
very well. Thus doing wyth dilly-
gence, God will preferre you to ho-
nour and good Fortune.

¶ Here followeth the Booke of Nurture and
Schoole of good manners for man
and for Chylde.

ALL ye that wyldom seeke to learn,
and would be called wyse:
Obedience learn you in your youth,
in age auoyde you vyce.
I am full blynde in Poets Arte,
thereof I can no skill:
All elloquence I put apart,
following myne owne will.
Corrupt in speeche be sure am I,
my breefes from longes to know,
And borh and bred in Deuonshyre to
as playne my tearmes doe show.
Take the best, and leaue the worst,
of truth I meane no yll:

The

The matter is not curyous,
the intent good, marke it well.
Pardon I aske if I offend,
thus boldly now to wryte:
To Mayster, seruaunt, yong and olde,
I doe this booke commit.
Requyring friendly youth and age,
if any doe amis.
For to reforme and hate abuse,
and mend where neede there is.
Set your yong people forth with spede
good manners for to learne:
Unto your Elders gentle be,
agaynst them say no harme.
If youth doe euill their Parentes sure,
reape this repoyte full soone: (good,
They that should teach other folkes
belyke themselues haue none.
A good Father, good children makes,
grace being them within:
For as they be bred in youth,
in age they will begin.
He that good manners seemes to lack,
no wyse man doth set by.

Mythout condicions vertuous,
thou art not worthy a flye.
Reuerence to thy parentes deare,
so duety doth thee bynde:
Such children as vertue delight,
be gentle, meeke, and kynde.
Agaynst thy Parentes multiplye,
no wordes but be demure:
It will redowne vnto thy prayse,
and to thy friends pleasure.
A plant without moysture sweete,
can bring forth no good flower:
If in youth ye want vertue,
in age ye shall lack honour.
Fyrst dread you God, and flye from sin,
earthly thinges are mortall:
Be thou not hawty in thy lookes,
for pryde will haue a fall.
Ryse you earely in the morning,
for it hath propertyes three:
Holynesse, health, and happy welth,
as my Father taught mee.
At fyue of the clocke, without delay,
vse commonly to ryse:

And giue God thanks for thy good rest
when thou openest thyn eyes.
Pray him also to prosper thee,
and thyne affayres in deede:
All the day after assure thy selfe,
the better shalt thou speede.
Or from thy chamber thou doe passe,
see thou purge thy nose cleane:
And other fylthy thinges lyke case,
thou knowest what I meane.
Brush thou, and spunge thy cloaths to,
that thou that day shalt weare:
In comly sorte cast vp your Bed,
lose you none of your geare. (head,
Make cleane your shoes, & combe your
and your cloathes button or lace:
And see at no tyme you forget,
to wash your hands and face.
Put on clothing for thy degree,
and cleanly doe it make:
Bid your fellow a good morrow,
or you your way forth take.
To friends, father and mother,
looke that ye take good heede:

For any haste them reuerence,
the better shalt thou speede.
Dread the curse of Parents thyne,
it is a heauy thing:
Doe thou thy duety vnto them,
from thee contempt doe flyng.
When that thy parents come in syght,
doe to them reuerence:
Aske them blessing if they haue,
bene long out of presence.
Cleanly appoynt you your array,
beware then of disdayne:
Be gentle then of speech ech tyde,
good manners doe retayne.
As you passe by in towne or streete,
sadly go forth your way:
Gase you, ne scoffe, nor scold, with man
nor chyld, make ye no fray.
Fayre speech gets grace, a loue shewes
alwayes a gentle blood: (well
Foule speech deserues a double hate,
it prooues thou canst small good.
When that thou comest to the Church,
thy prayers for to say:

See thou sleepe not, nor yet talke not,
deuoutly looke thou pray:
Ne cast thyne eyes to ne fro,
as thinges thou wouldst still see:
So shall wyse men iudge thee a foole,
and wanton for to bee.
When thou are in the Temple see,
thou do thy Churchly wackes:
Heare thou Gods word with diligence
craue pardon for thy factes.
When those thinges you haue done,
repayre you to your dinner:
Draw home to your maysters presence
there doe your true indeuour.
If it be your hap, to serue, to syt,
or eate meate at the Table:
Enclyne to good manners, and to
nurture your selfe inable.
And if your soueraygne call you,
wyth him to dyne or sup:
Giue him preheminence to begin,
of meate, and eake of Cup.
And of this thing beware I wish,
prease not thy selfe to hye:

Syt in the place appoynted thee,
for that is curtesye:
And when thou arte set, and Table
couered thee before:
Pare not thy nayles, fyle not the cloth,
see thou obserue this lore.
And if thy mayster speake to thee,
take thy cap in thy hande:
If thou syt at meate, when hee talketh
to thee, see thou stande.
Leane not aside when thou shalt speke
vpright be thou standing:
Hold still thy hands, moue not thy feete
beware thou of tryfling.
Stand sadly in telling thy tale,
whensoeuer thou talkest:
Tryfle thou with nothing, stād vpright
whensoeuer thou speakest.
Thwart not thou with thy fellow,
nor speake wyth hye voyce:
Poynt not thy tale with thy fynger,
vse thou no such fond toyes.
Haue audyence when thou speakest,
speake with authoritye:

Else

Else if thou speake of wisedomes lore,
little will it auayle thee.
Pronounce thy speeche distinctly,
see thou marke well thy worde:
It is good hearing of a Chylde,
beware wyth whome ye borde.
Talke not to thy soueraygne deare,
no tyme when he doth drinke,
When he speaketh, giue audyence,
and from him doe not shrinke.
Before that you doe syt see that,
your knyues be made bright:
Your hands cleane, your nayles parde
it is a goodlye sight.
When thou shalt speake to any man,
rolle not to fast thyne eye:
Gase thou not to and fro as one,
thats voyde of curtesye.
For a mans countenaunce ofte tymes,
discloseth still his thought:
His lookes with his speeche trust thou
will iudge him good or nought. (me
Looke that your knyfe be sharp & kene
to cut your meate withall:

So the more cleanlyer be sure,
cut your meate you shall:
Or thou put much bread in thy pottage
looke thou doe it assay:
Fill not thy spoone to full, least thou
loose somewhat by the way.
If any man eate of your dish,
crom you therein no Bread:
Lest that your hands be found sweaty
thereof take ye good heede:
They maye be corrupt, that causeth it,
for it is no fayre visage:
Of bread slyce out fayre morsels,
to put into your pottage.
Fill it not to full of bread,
for it may be reproueable:
Least that thou leaue parte, for then to
measure thou arte varyable.
And suppe not lowde of thy Pottage,
no tyme in all thy lyfe:
Dip not thy meate in the Saltseller,
but take it with thy knyfe.
When thou haste eaten thy Pottage,
doe as I shall thee wish.

Wype

Wype cleane thy spone I do thee reed,
leaue it not in the dish.
Lay it downe before thy trenchoure,
thereof be not afrayde:
And take heede who takes it vp,
for feare it be conuayde.
Cut not the best peece for thy selfe,
leaue thou some parte behynde:
Bee not greedye of meate and drinke,
be liberall and kynde.
Burnish no bones with thy teeth,
for that is vnseemely:
Rend not thy meate asunder,
for that swarues from curtesy.
And if a straunger syt neare thee,
euer among now and than:
Reward thou him with some dayntie
shew thy selfe a Gentleman.
If your fellow sit from his meate,
and cannot come thereto:
Then cutte for him such as thou haste,
he may lyke for thee doe.
Belche thou neare to no mans face,
with a corrupt fumolytye:

But turne from such occasyon friend,
hate such ventositye.
Eate you small morsels of meate,
not to great in quantitye:
If ye lyke such meates, yet follow not
euer your owne fantasye.
Defyle not thy lips with eating much,
as a Pigge eating draffe:
Eate softly, and drinke manerly
take heede you doe not quaffe.
Scratche not thy head with thy fyn-
gers, when thou arte at thy meate:
Nor spytte you ouer the table boorde,
see thou doest not this forget.
Pick not thy teeth with thy knyfe,
nor with thy fyngers ende:
But take a stick or some cleane thyng,
then doe you not offende.
If that your teeth be putrifyed,
me thinke it is no right:
To touch the meate other should eate,
it is no cleanly sight.
Pick not thy handes I thee requyre,
nor play not with thy knyfe:

Keepe

Keepe still thy hands and feete also,
at meate tyme vse no stryfe:
Wype thy mouth whē thou shalt drink
Ale, Beare, or any wyne:
On thy Napkin thou must wype styll,
and see all thing be cleane.
Blow not your nose on the napkin,
where you should wype your hande:
But clense it in your handkercher,
then passe you not your bande.
Wyth your napkyn you may oft wype
and make your mouth full cleene:
Some thing that thou canst not espye
of others may be seene.
Fill not thy trenchour I thee rid,
with morsels great and large:
Cram not thy mouth to full, nie yet,
thy stomack ouercharge.
But temper thou thy selfe with drinke
so keepe thee from blame:
Dronk ennesse hurteth thy honestye,
and hyndreth thy good name.
Keepe thou thy selfe from all excesse,
both in meate and in drinke:

And euer vse thou temperaunce,
whether you wake or wynke.
Fyll not thy mouth to full, leaste thou,
perhaps of force must speake:
Nor blow not out thy crums,
when thou doest eate.
Fowle not the place with spitting,
whereas thou doest syt:
Leaste it abhorre some that syt by
let reason rule thy wyt.
If thou must spit or blow thy nose,
keepe thou it out of sight:
Let it not lye vpon the ground,
but treade thou it out right.
Wyth bones & voyd morsels, fyll not,
thy trenchour my friend full:
Auoyde them into a Voyder,
no man will it amull.
Roll not thy meate wythin thy mouth
that euery man may it see:
But eate thy meate somewhat close,
for it is honestye.
If that thy Soueraigne proffer thee,
to drinke once twyse, or thryse:

Take

Take it gently at his hand,
in Court it is the guyse.
When thou hast dronke, straighte set it
or take it his seruaunt: (downe
Let not thy mayster set it downe,
then is it well I warrant.
Blow not thy Pottage, nor Drinke,
for it is not commendable:
For if thou be not whole of thy body,
thy breath is corruptable.
Cast not thy bones vnder the Table,
nor none see thou doe knack:
Stretch thee not at the Table,
nor leane not forth thy back.
Afore thy meat, nor afterward,
with knyfe scorre the not the Boorde:
Such toyes are not commendable:
trust thou me at a woorde.
Leane not vpon the Boord when that
your mayster is thereat:
For then will all your Elders thinke,
you be with him Jack mate.
Be not ashamed to eate the meate,
which is set before thee:

Man-

Mannerly for to take it friend,
agreeth with curtesye.
Cast not thyne eyes to, ne yet fro,
as thou werte full of toyes:
Use not much wagging with thy head
it scarce becommeth boyes.
Scratch not thy head, nor put thou not
thy fynger in thy mouth:
Blow not thy nose, nor looke thereon,
to most men it is loath.
Be not lowde where you be, nor at
the Table where you syt:
Some men will deeme thee dronken,
mad, or elles to lack thy wit.
When meate is taken quyte awaye,
and voyders in presence:
Put you your trenchour in the same,
and all your residence.
Take you with your napkin and knyfe
the croms that are fore thee/
In the voyder your Napkyn leaue,
for it is curtesye.
Be gentle alway, and glad to please,
be it night or daye:

wyth tongue nor hand, no rygor vse,
let reason rule alwaye.
When that the meate is taken vp,
and the Table cloath made cleane:
Then giue good eare to heare some grace,
to washe your selfe demeane.
And whyle that grace is saying friend
looke that ye make no noyse:
And thanke you God for your good fare,
him as your soueraigne prayse.
When ye begin from boorde to ryse,
say to your fellowes all:
Much good do it ye gently, then
they curteous will ye call.
Then goe you to your Soueraygne,
giue him obeysaunce duely:
That done withdraw your selfe alyde
at no tyme produe vnruely.
If ye see men in counsell set,
preasse not to come to neare:
They will say that you are vntaughte,
if you to them giue eare.
Whysper not thou with thy fellowes oft,
giue thou no euill language:

Men

Men are ſuſpicious found, and wyll,
thinke it no good vſage.
Laugh not to much at the Table,
nor at it make no game:
Voyde ſlaunderous and bawdy tales,
vſe them not for ſhame.
Or thou be olde, beware I rid,
leaſt thou doe get a fall:
If ye be honeſt in your youth,
in age ye may be lyberall.

¶ For the wayting Seruaunt.

IF ye will be a Seruingman,
with attendaunce doe begin:
Fyrſt ſerue God, then the worlde,
and euer flye from ſinne.
Apparell thee after thy degree,
youth ſhould be cleane by kynde:
Pryde and diſdayne goes before,
and ſhamefaſtnes behynde.
Aquaynte your ſelfe with honeſt men,
that are in authorytye:

Of

Of them may youlearne in youth
to auoyde all necessitye
Still search thou must for friendship
and beware of flattery: (pure,
With lewde persons I thee counsell,
haue no familyarity.
Beholde not thy selfe in thy Apparell,
in church, ne in Streete:
To gase on thy selfe men will thinke,
it is a thing vnmeete.
Crye, ne yet speake with to lowd voyce
whereas thou doest walke:
For lyght witted or dronken sure,
men will name thee in talke.
Be not thou slothfull, for it is,
the gouernour of all vyce:
Nor be enuyous to any,
for then ye be not wyse.
Please thy friends, delight not in sloth,
that Vyce wasteth goods:
It dulleth wits, rancklethflesh,
and palleth ofte fresh bloods.
If you come to another mans house,
to sporte, and to playe:

If the goodman be set at meate,
returne, and go your way.
If case thou be aduaunced friend,
and plaste in high degree:
Be lyberall and gentle found,
beloued shalt thou bee.
Be not to liberall nor to scant,
vse measure in eche thing:
To get in one yeare, and spend it in
another, is no lyuing.
It is better to saue somewhat,
with good prouysion:
Theuto wish agayne for that is spent,
for that doth breede deuysion.
Measure in prince, spend warily,
and flye farre from excesse:
Inough is a feast, more then inough,
is counted foolishnesse.
A diligent seruaunt taking payne,
for his mayster truth to show:
No doubt his mayster will consyder,
and agayne for him doe.
A mayster will know where he is,
and sometyme for his pleasure:

A seruaunt to suffer in anger,
to his mayster is a treasure.
A seruaunt not reformable, that
takes to his charge no heede:
Ofte tymes falleth to pouertye,
in wealth he may not byde.
Be manly at neede, begin no quarrell,
in wrong, ne yet in right:
A iust quarrell defendes it selfe,
in wrong doe not fyght.
Forbeare if thou mayst, if any will
stryke, then take thou heede:
Defend thy selfe, the law will aquyte
thee, if thou stand in neede.
A man of his handes with hastynesse,
should at no tyme be fylde:
Auoyde murther, saue thy selfe,
play the man being compelde.
Be seruiceable and cleanly,
and neuer sweare thou oath:
Be wyse, ready, and well aduysed,
for tyme tryeth thy troth:
If case thou be not faythfull found,
and in all thinges trusty.

Thou doest thy mayster no worship,
nor thy selfe honestly.
Be not checkmate with thy mayster,
for one word giue not fower:
Such a seruaunt contynueth to long,
if he passe but one hower.
Few wordes in a seruaunt wyse,
deserueth commendation, (speeche,
Such Seruauntes as be of to muche
are yll of operation.
Be not to bold with men that be,
aboue thee in degree:
In age, byrth, or substance, learne thou
to handfast honestly.
Take payne in youth, be quick,
attendaunt be and wyse:
Be dilligent, for to detecte,
a seruaunt gyuen to vyce.
Put thou thy mayster to no payne,
by fraude nor fayned subtiltie:
Wyse men will say little and suffer,
to see thy iniquitie.
A man that sayth little, shall perceiue,
by the speeche of another:

Be thou ſtil and ſee, the more ſhalt thou
perceyue in another.
Gouerne thou well thy tongue and let
thy wordes not mayſter thee:
If ye follow wyll, ye are lyke,
ne to thryue beleeue mee.
Obſtinacy is follye in,
them that ſhould haue reaſon:
They that will not knowe howe to
amend, their wits be very geaſon.
In diſpleaſure forbeare thy fellow,
lay all mallice apart:
Nor meddle not with ſuch as you,
know to be ouerthwart,
A haſty or wilfull Mayſter,
that ofte chaungeth ſeruaunt,
And a ſeruaunt of fleeting,
lack wit and wyſdome I warrant.
Chaunge not ofte thy ſeruyce,
for it ſheweth a ſeruaunte to light:
He careth for no man, nor none for him
in wrong nor in right.
A plyaunt ſeruaunt gets fauour,
to his great aduauntage:

Promoted shall he be, in office or fee,
easiler to lyue in age.
Use honest pastyme, talke or lyng,
or some Instrument vse:
Though they be thy betters,
to heare, they will thee not refuse,
To prate in thy maysters presence,
it is no humanitye:
But to speake when he talketh to thee,
is good curtesye.
For your preferment resorte
to such as may you bauntage:
Among Gentlemen, for their rewards,
to honest dames for maryage.
See your eye be indifferent,
among women that be fayre:
And if they be honest, to them
boldly then doe repayre.
Honest quallityes and gentle,
many men doth aduaunce:
To good maryages trust me,
and their names doth inhaunce.
Of worldly pleasure it is
a treasure to say truth:

To wed a gentle wyfe, of his
bargayne he needes no ruth.
No hat is most trouble to man,
of all thinges that be lyuing:
A curst wyfe shortneth his lyfe,
and bringeth on his ending.
Women wyse, and not wyse, waketh
men when they should take sleepe:
Lyke a feather in the weather,
of such I take no keepe.
Fulgentius declareth, vpon the
maryage in Cana Galile:
The condicions of men and women,
aparte I will shew ye.
He lykeneth Christ to a good man,
the Authour of verity.
To rule himselfe, and in all thinges,
to obey to man truely.
He lykeneth a good woman, to
the myrrour of humillitye.
In them is roted pacience, sound fayth
loue, and charitye.
Fayth and trust in good women both,
in eche deede, and in woorde:

Louing God, obeying their husbands,
cleane at bed and at boorde.
Lykened women to yooles, taken
for Gods, yet were Deuils:
Judge so of women which be corrupte
with such euils.
Women to blame, or yet defame,
I will dispraise none:
Say as ye list, women are yll
to trust, all thinges but one.
Fayre and good are two quallityes,
scantly in one body seene:
Fayrenesse is soone seene, her patience
and goodnesse is yll to deeme.
For to saue, that a man would haue,
is at large without a keeper:
Who can say, that will away
or without restraynt let her.
To wed a woman, that is
good, fayre, and eke wyse,
Is to haue ynough for himselfe sure,
and for her as much thryse.
The company of women being yong,
wanton fooliſh and light,

Makes

Makes the body and head feeble,
and doth cleane waste thy sight.
Such be vyll to please, their harte and
eye is vnsatiable.
An old man, and a yong woman,
to content is vncurable.
When womens wits are moued,
of reason they take no heede:
To please them agayne, muste bee by
loue, dread, or elle fond meede.
Pryde, couetousnes and letchery,
if thou wilt from them flee:
From gay Apparell, treasure, and
fayre women draw thy eye.
Be not to bold in word and deede,
for it is little honesty.
In Chamber with wanton women,
vse no familiarity.
To them tell thou nought, that wil not
beleeue thee at thy worde:
It appeareth by them, their good
wyll they may lyttle afforde.
Of women ye haue herd part, wherby
ye may perceyue my mynde:

For

For few wordes to wyse men is best,
and thus I make an ende.
I hold thee wyse and well taught,
I thou arte lyke to be lollyet
That can beware to see the care,
of another mans follye.
Take the myrrour of an honest man,
and marke how well he doth:
Follow his steps, imbrace vertue,
then doest thou well forsooth.
It is better to be poore, and
to lyue in rest and myth:
Then to be riche with sorrow,
and come of noble byrth.
If thou wilt haue health of body,
euill dyet eschew:
To get a good name,
euill company doe not pursue.
Euill ayres corrupt mans body,
ill company doth the same:
Use good company, thereof
commeth honesty and good fame.
All byrdes doe loue by kynde, that are
lyke of plume and feather.

Good

Good and bad, ye wyld and tame,
all kyndes doe draw togyther.
Great diuersytie betweene pryde,
and honesty is seene:
Among the wyse it is soone iudgde,
and knowue what they haue beene.
By condicion and fashion,
all thing sheweth as it is,
Jagged or ragged, prowde or meeke,
wyse men call it excesse.
Many haue cunning and vertue,
without due gouernaunce:
No worthy reason yll vsed,
for it lacketh remembraunce.
Better to speake little for profyt,
then much for thy payne:
It is pleasure to spend and speake,
but harde to call agayne.
Use thou not hastye anger,
a wyse man will take leasure,
The custome of sodayne mallyce,
will turne to displeasure.
Fyrst thinke, then speake, and then
do all thinges with discretion:

Giue

Giue with good will, and auoyde thy
ennemye with prouisyon.
Euillmen take great payn to buy Hell
and all for worldly pleasure:
Dearer then good men buy heauen,
for God is their treasure.
Learn of ye he le wde,
follow the proued mans aduyse,
Thou shalt perceyue more by his glose
then by the letter is.
Be thou content with fayre rebuke,
and haue thy fault in mynde:
The wyser that thou doest of troth,
the better shalt thou fynde.
If thou bee wyse consyder,
thy friende both in worde and deede:
And thank him that geueth thee cloth,
drinke, meat and also breade.
Turne not thy face lyke to a Churle,
as voyde of all meekenesse:
To thē that do thee good geue thanks
and shewe lyke gentlenesse.
Many couet much, and little paynes,
therefor entende to take:

If cale thou wilte a Mayster pleale,
from sloth thou must awake.
Of one thing take good heed, spend not
thy tyme I wish in vayne:
For tyme mispent and ouergone,
cannot be calde agayne.
Seeke thou in youth, and thou shalte
to be one not vntaught:
wyle or fonde foolish to rule,
or to be set at nought.
Take payne in youth, if cale thou wilte
of men be called wyse:
Or thou must take it in thy age,
or be fraught full of vyce.
Keepe measure euer in happye welth,
a tyme to thee is lente:
Better is it to saue, then to
suffer when all is spent.
To remember before, what wyll fall,
it shall giue thy harte cale:
Fortune doeth ebbe and flowe be fure,
good fortune doth men pleale.
Lyue iuftlye, doe well, and haue well,
let men say what they lift.

Be euer secrete to thy selfe,
beware of had I wish.
A Byrd is better in thy hande,
then in a Wood two or three:
Leaue not certayne for vncertayne,
my friend I counsell thee.
Take heede betyme if thou be wyse,
for tyme hath no measure:
Prayse goodnesse still, blame euill men,
loue is a lasting treasure.
Better is truth with pouertye,
then ryches are with shame:
Couetousnesse quayleth gentlenesse,
let chery bringeth ill name.
Sufferaunce all wageth ryse,
and mendeth thinges amis:
In little medling rest is woune,
hate stryfe if thou seeke blisse.
Be not hasty in a matter,
but marke thou well the ende.
Be thou not Foe vnto thy selfe,
though another thee offende.
Presume thou not to bye I rid,
leaste it turne thee to blame:

In trust is treason, be ruled
by reason, flye thou shame.
No maystry is it to get a friend,
but for to keepe him long:
As to thyne owne selfe, so doe to
thy friendes eche one among.
My friend where thou art put in trust,
be true in word and deede:
In a little falshood is great shame
in truth is there much merde.
Brable not thou with thy neyghbour,
but let him lyue in rest:
For discorde often tymes constraynes
thy friendes thee to detest.
Among fooles, there is much stryfe,
disdayne, grudge, and debate:
With wyse men there is rest & peace,
after a blessed rate.
Knowne there is no quyetnesse,
where angry folkes doe dwell:
Ten is nyue to many be sure,
where men be fierce and fell.
Shew gentlenesse to thy seruaunt,
thats willing to amende:

Wysedome willeth thee to forbeare,
though he doe thee offende.
In mally be be not vengeable,
as S. Mathewe doth speake.
Due correction is needefull sure,
for blessed are the meeke.
Chyde not very often, for therein
gentlenesse is noue: (learne,
Prooue and then chuse, of two harmes
alwayes to make but one.
To forbeare where thou mayste ouer-
is gently still to doe: (come,
For so shalte thou cease mallyce,
and make a friend of thy foe.
A good man doth good, and therein
doth alwayes take great payne:
If his deedes be contrary found,
all that he doeth is vayne.
Correct not faults in other,
and thy selfe do vse the same:
For so shalt thou be laught to scorne,
and be reproued with shame.
Fynd thou no fault in discreete men,
of good perseueraunce:

But

But fyrst see thou correct thy selfe,
of wilfull ignoraunce.
Controle not so your fellowes faultes,
as ye of cryme were cleare:
But monish him secretlye, and keepe
thy mayster from all yre.
Releeue and comforte other, when
thou ioyste prosperitye:
And thou of other shalt haue helpe,
in thy aduersytye.
If thou be come of noble stocke
and gentle curteous plant:
Thy condicions and behauyour,
will show thee I warrant.
Subdue the euill mynded men,
that order will not byde:
Beware of common grudge and hate,
at euery tyme and tyde.
Ne yet conceaue thou in thy mynde,
that thou canst all thinges doe:
Least in trying somthing thou,
canst not attayne thereto.
A hye mynded man thinketh no wight
worthy to match with him,

But when he is to highest power,
yet he is not worth a pin.
Those vnderneath thy gouernaunce,
doe charitably blame:
And vse thou gentle speech eche hower
so shalt thou get good name.
A wyse man will rebuke his fault,
when he is all alone:
And spye it out from tyme to tyde,
when he hath euill done.
Moue no man that is angry,
and will be so to often:
A small sparke kyndles a great fyre,
if it be foste to burne.
To thy fellow be not coyish,
nor haue of him disdayne:
If vnkyndnesse doe happen,
quickly be friendes agayne.
To forbeare in anger is,
the poynt of a friendly leeche,
When the rage is past, men repent,
their euill corrupt speeche.
A wonderfull thing this is to doe,
and easy to be done:

To leaue pleasure, and keepe sylence,
and to follow reason.
For farre more better is it,
to rule, then to be ruled:
Disdayne not therefore gouernaunce,
least your name be defyled.
Loue thou vertue, and hate all vyce,
see that thou no tyme waste:
Spend in measure as thou doest get,
make spare of that thou haste.
Babble not ouer much my friende,
if thou wylt be called wyse:
To speake or prate, or vse much talke,
ingenders many lyes.
A foole will be alwayes teaching,
but will no tyme be taught:
Contrary him in his sayinges,
he setteth thee at nought.
All men be knowen by the workes,
they vse to go about:
A stedfast mans words ye neuer needs
for to suspect, nor doubt.
If ye haue sturdy Sampsons strength
and want reason withall.

It helpeth you nothing, this is playne,
selfe will makes you to fall.
Many haue knowledge, and yet lacke,
that should belong thereto:
And some are in authority,
that very little good doe.
All policie no one man hath,
though he be of hygh science:
One hath great learning, another hath
got in tyme experience.
Cunning with pryde in an officer fell,
is sure a heauy case:
The poore man prowd, the riche a theefe
both of these doe lack grace.
There is a tyme for all things founde,
to be merry and glad:
He that hath cunning without grace,
of troth is but ill clad.
But not yong men in authority
that are to prowde and lyght:
A man tryed well in youth,
his experience is of might. (skill,
Many take much pryde in their owne
and carpe as they were cunning:
But

But in the ende his peeuish pryde,
makes all not worth a pudding.
A fooles displeasure to a wyse man,
is found profytable:
For his good will is vnstedfast,
his lust is vnsatiable.
Reply not thou against a prowde,
and yll mans tale to much:
For he thinkes of hymselfe bee fare,
no man hath wysedome such.
Better is it to beate a prowde man,
then for to rebuke him:
For he thinkes in his owne conceyte,
he is wyse and very trim.
Stedfastnesse in a man,
aduaunceth his good name:
But to be slow in godly deedes
increaseth a mans shame.
If thou play, game, or sporte,
with thy inferyour by byrth:
Use gentle pastyme, men will then,
commend you in your myrth.
Beware of subtle craft and guyle,
therewith be not infect.

If euill be done where thou arte,
men will thee soone suspect.
Boast not of bawdinesse for therein
shalt thou lure be knowne:
To be found lecherous, and thy
yll name will be soone blowne.
A man cleanly arayed, oughte cleane
and pure wordes to preache:
As thou wouldest be cleane in arraye,
so be cleane in thy speeche.
Be not to holde in your array,
nor yet boast of your goods:
More worth is honesty be sure,
then gawdy beluet hoodes.
To giue reuerence to thy Elders,
be thou still glad and fayne:
Or else they will haue, learne thou this
of thee no small disdayne.
Reporte no slaunder, ne yet shew,
the fruites of flattery:
It shewes that mallyce raygns in thee
as boyde of curtesye.
Heddle little, and thou shalt fynde,
therein a double vaile:

But

But in redressing things amis,
thou highly God shalt pleate.
Aduise well what thou speakest friend,
to whome, where, how, and whan:
So shalt thou get thee perfyte loue,
and proue a wittye man:
Thinke or thou speake, for feare of yre,
take good heede at the least:
By thy speeche men will perceyue
thee to be man or beast.
Prease not thy selfe if thou be wyse,
to haue the soueraygntye:
Good deeds and wisdom shal thee get
in tyme authoritye.
At thyne owne conceite laugh not
nor make thou any game:
Auoyde thou flaunderous baudy tales
for why they purchase shame.
Laugh not to much I thee aduyse,
therein take thou no pleasure:
Much laughing friend, some men doe
a cockscombe doth procure. (say.
To sad, it is not best,
the meane is aduauntage:

Wyth for pollicy sometyme,
is wysedome and no rage.
Or ye begin marke well the ende,
and thereof take good heede:
A good forethought is founde a friend,
at euery tyme of neede.
Be not hasty aunswere to giue,
before thou it debate:
Lest thou repent thee afterwardes,
when it will be to late.
Get ere thou spend, then shalt thou bid
thy friendly friend good morowe:
But if thou spent before thou get,
thou shall feele much sorowe.
A byrd in hand as some men say,
is worth ten flye at large:
He that may be free and will not,
take vpon him no charge.
Displayse not any man in absence,
nor yet be vengeable:
For small faultes small correction,
is moste commendable.
Refraine from wrath, and correct thou
with meekenesse at leysure:

To

To bitter mallice sometyme friende,
bringeth thee displeasure.
Know honest men haue honest woordes
early and also late:
Before thy equals and thy betters,
playe thou not friend check mate.
At thy friendes house or else where,
see that by night or day:
when the reckoning is past and payde
then boldly go thy way.
When thou borrowest keepe thy day,
though it be to thy payne:
Then shalt thou the sooner borrow,
of thy lender agayne.
Loke thou keepe promyse and thy day,
thereon haue thou thy thought:
Or else of thee and thyne know well,
it may be dearer bought.
Some men to borrow euer loue,
and neuer pay agayne:
Euer needy still some be found,
putting their friendes to payne.
Allway to begge and borrow still,
cannot long tyme indure:

Such

Such men do fayle, when they thinke
themselues to be most sure.
No heauynesse its to a man,
that nothing hath to lose:
Great greefe to them that plenty hath
so sayth the common glose.
If that thou spent past thy degree,
thy stock thou soone shalt slake:
Take heede betyme, so you may sleepe,
when other men doe wake.
Past thy degree, couet thou not,
thy port for to mayntayne:
Spend not thy goods to prodigallye,
spend not thy store in vayne.
Looke before thou leape I willy,
more ease thou mayst take:
If that thou leape or thou doe looke,
wysedome will thee forsake.
Good counsayle in thy words to take,
shall thee content and please:
Be comfortable to thy friends,
and to thy selfe willy ease.
Be not mooued if sale thy friend,
tell thee thy faultes full playne:

Requyte

Requyte him not with mallyce great,
nor his good will disdayne.
A mans wysdome is prooued playne,
when he is ill sayd vnto:
To suffer wrong is vertue pure,
fond fooles cannot doe so.
When occasyon comes, thy profyt take,
tyme lasteth not for euer:
Tyme flits away thy welth augments
as pleaseth God the giuer.
If with thy mayster thou wilt speake,
his leysure learne to see:
It were contrary equitye,
that he should waygh for thee.
Some men are euer borrowing found,
wythout respect of tyme:
They gape for their commoditye,
the sieldome wish for thyne.
Vse thou gentle condicions friend,
giue the pore of thy good:
Part thou therof towards their want,
giue them relieke and fod.
To speake the truth be bold and mylde
for that is very good.

For

For fayned speech, and falshood bylde,
becommeth byllaines blood.
Mocke thou no man of what estate,
or calling that he be:
For that is the custome of Churles,
voyde of all curtisye.
To ill thy foe doth get to thee,
hatred and double blame,
It is a Christyan propertye,
to hyde thy brothers shame.
A still man is a Castle which,
will him defend from woe:
A busy tongue makes of his friend,
oft tymes his daynfull Foe.
A Gentleman vnstable found,
is deemde a chylde of folly:
A shameleſſe lyke in any man,
declares he is not holly.
A Gentleman should mercy vse,
to set forth his natiuitye:
He should be meeke and curteous,
and full of humanitye.
Yoze men must be faythfull,
and obedient in lyuing:

Auoy-

Auoyding all rebellyon,
and rygorous bloodshedding.
Keepe grace and godly gouernaunce,
alwayes within thy mynde:
If thou be wanton in youth,
vyce will raygn in age by kynde.
Boast thou not of thy blood ne byrth,
or great soueraignty:
For thy good deedes assure thy selfe,
shall get thee fame and glory.
To one vnknowne to thee my friende,
at no tyme shew thy mynde:
For some men be tickle of tongue,
and play the blabs by kynde.
To men not acquaynted giue,
no credence nor no trust:
Some sortes will customably lye,
but from such flye thou must.
To vtter greefe doth ease the mynde,
as wyse men seeme to say:
But faythfull friendes at no tyme will
their friendes great greefe bewraye.
If other men record thy saying,
it may seeme somewhat true:

Utte-

Utteraunce of counſayle maketh,
ſome ſtates to wayle and rew.
Keepe counſayle if to Prynce ne Land
they bring no greefe nor payne.
To tatche eth truſtleſſe traytor ſee,
thou faythfull doe remayne.
Be friendly with the faythfull man,
but yet flye from flatterye:
In all my lyfe I could ſcant fynde,
one wight true and truſty.
Fyrſt ſeke a friend, then proue thou him
that thou wilt truſt vnto:
So ſhalt thou know in tyme of neede,
what he for thee will do.
If caſe thou haue a truſty friend,
chaunge him not for a new:
They that truſt vnto themſelues,
be no friendes faythfull true.
Heare thou thy enimyes tale I wiſhe,
euen to the latter end:
And refuſe not the ſweete rebuke,
of him that is your friend.
If thy friend come vnto thy houſe,
for loue or pure amitie:

Eryle sadnesse, and show to him,
friendly familiaritye.
If giftts thou receyue of any wyght,
well ponder their degree:
A kynde poze mans harty rewarde,
is wozth the other three.
Of whomsoener thou receyuest,
giue somewhat friend agayne:
Foz empty fystes, men vse to say,
cannot the Hawke retayne.
If that a straunger syt thee neare,
see thou make him good cheare:
Foz so he may repozte thy name,
be sure both farre and and neare.
Retayne a straunger after his
estate and degree:
Another tyme may happen he,
may doe as much foz thee.
Of secrete and close matters speake,
not if thou wilt be sage:
Talke discretelye, let not thy tongue,
go clack in an outrage.
Honest men be euer content
with such as they doe fynde:

Take

Take all thinges therfore in good part,
vse thou a quyet mynde.
Commaund not in another house,
nor practyse to contende:
So shalt thou be esteemed wyse,
and men will thee commende.
A man that is a niggard churle
no tyme is lyberall:
He commeth not of gentle blood
that to his coyne is thrall.
Sit thou not in the highest place,
where the good man is present:
But gyue him place, his maners marke
thou with graue aduysement.
Regard honest condicions friende,
where ere thy steppes be bent:
Or else some men with thee wyll not,
assured be content.
In sport and play with man and wyfe,
with yongman, mayde and chylde:
Be thou still meeke and honest to,
gentle and also mylde.
Suspect no counsayle if it be,
agaynst thee neuer moued:

By foolish thoughts the wylest heads,
are often tymes deceyued.
If thou come to a strange mans houle,
knock ere that thou go in:
Ne yet presume thou not to farre,
though he bee of thy kin.
If case ye be of message sent,
know you the same throughout:
Then mayst thou speake boldly be sure,
and neuer stand in doubt.
Delight to reade good Godly bookes,
and marke the meaning well:
Thereof comes vertue, knowledge,
pure wysedome, and sweete counsell.
Here of this matter thus my friend,
I leeme to make an ende:
He that doth haunt to wyldoms bowre
remaynes his countreys friend.

¶ The rule of honest liuing.

IF thou desyre temperance, cut away
all superfluitye, and bridle in thy de-
syres within thy mynde, consyder to

thyselfe what nature requyreth, and not what sensuall concupiscence appeteth.

Put a bridle & a measure to thy concupiscence, & cast away the things that draw thy mynde with secrete pleasure.

Eate without surfet.

Drinke without dronkennesse.

Let thy lyuing be of light repaste, come not for wanton pleasure, but for desyre of meate, let hunger moue thy appetyte and not sauery sauces.

Thinke that all thing may be suffred, but vilany and dishonesty, abstayn euer from wordes of rybaudry, for a tongue euer lyberall, nourisheth folly.

Loue rather words profytable, then eloquent and pleasaunte, right wordes then flattering.

Thou shalt sometyme myxe with sadnesse, thy merry iestes, but temperately and without hurt of thy dignitye, and honesty, for laughing is reproueable, if it be out of measure, if lyke a chylde, it is effuse and wanton, if lyke a woman, foolish

foolish.

If thou be a continent man, auoyde flattery, & let it be as shameful to thee to be prayed of lewd and inhonest persons, as if thou be prayed for lewd and inhoneste deedes.

Be more ioyous and glad when thou displeasest euill persons, and take their euill iudgements of them, touching thee as a true prayse of thee.

It is a very hard worke of continence, to repell the painting glose of flatterings whose woords resolue the hart with pleasure.

Make not the loue of any man by flattery, nor set not open the waye by that meanes to get thee loue and friendshyp, thou shalte not be mad hardye, nor presumptyous, submit thy selfe and stoope not to low, but keepe a meane grauity. Be aduertised with good wit, and take rebuke pacientlye.

If any man chyde thee with cause, be thou assured that he doeth profyte thee. If so be without thanke, that hee wyl-

leth thy profyte.
Thou shalte not feare sharp words, but dread fayre wordes.
If thou be a continent man regard the mooninges and afflictions of thy soule and body, that they be not out of order nor therfore doe not set lighte by them, because they be vnknown, for it forceth not if no man see them, whan thou thy selfe seest them.
Be actiue and styrring, but not of light fashyon, constant, but not obstynate, let it not be vnknown nor greuous to thee thou hast not knowledge of any thing.
Cherish al that be thy Peeres, disdayne not thy inferyours by pryde, cast not away thy superiours that liues vpright.
In requyting a good tourne, shew not thy selfe negligent, nor contrary: [illegible] bee not an exactour of another man.
Be lyberall to euery man.
To no man flattering.
Familier but to few.
Equall to all men.

Be

Be not light of credens to new rayses tales, nor crymes, nor suspicious to maligne no man.

Slack and slow to yre.

Prone inclyned to mercy.

Stable in aduersytye.

And hider of vertue, as other be of vice.

Be a dispyser of vayne glorye, and no busy bragger of the vertues, with the which thou art indued.

Despyse no mans follye and ignoraunce, be thou of fewe wordes, but suffer other to speake.

Be sharpe, but not cruell, nor despyse him that is merry.

Be desyrous of wysedome, and apte to learne it.

Men learne when they teache.

Be content to departe to a man, wylling to learne suche thinges as thou knowest without arrogance and pride.

Desyre to haue knowledge of suche things which thou knowest not, wythout concealement of thy ignoraunce.

¶ He

He that spendeth much,
and getteth nought,
He that oweth much,
and hath nought,
He that looketh in his purse,
and fyndeth nought,
He may be sorey,
and say nought.

He that may and will not,
He then that would shall not,
He that would and cannot,
May repent and sighe not.

He that sweareth,
tyll no man trust him,
He that lyeth,
tyll no man velene him,
He that borsweth
till no man will lende him,
Let him go where no
man knoweth him.

He

¶He that hath a good Mayster,
and cannot keepe him,
He that hath a good seruaunt,
and not content with hym,
He that hath such condicions,
that no man loueth hym,
May well know other,
but few men wyll knowe hym.

¶Thus endeth the Booke of Nurture, or gouernaunce of Youth, with Stans Puer ad mensam. Compyled by Hugh Rhodes of the Kinges Chappell.